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WEEKLY REVIEW.

—We had the pleasure of being present at the Annual Conference of the Methodist Episcopal Church in India, held at Cawnpore, January 13-18. There were 45 members of Conference (foreign and native ministers), and many earnest workers belonging to the gentle sex were present at the meetings. Six or seven representatives of the Bombay Bengal and Madras Mission were present. The work of the Methodist Episcopal Mission in Oude and Rohilcund has been abundantly blessed of God in 1875. The number of communicants is 2,162 (probationers 855, full members 1,267); local preachers 53. Adults baptized last year 182. In the 138 Sunday schools are 7,249 scholars, almost all natives. In this last-mentioned work, there has been a marked development in the last few years. Every morning, during the sessions of Conference, there was a prayer meeting; every evening a preaching service, followed by an after-meeting. The presence of the Spirit of God was very marked in these meetings, not so much in the conversion of sinners, as in the blessings bestowed upon believers. There was much hungering and thirsting after righteousness, and the unsearchable riches of Christ were realized by many. Nothing could be more edifying and quickening than some of the accounts given of personal experience. At the love-feast on Sunday morning, 63 persons gave some account of the way in which the Lord was leading them. From day to day the presence of the Spirit of God was more and more blessedly manifest, and we felt it a great privilege to have been present. The self-sustaining mission work, organized by the Rev. Wm. Taylor, is different in some respects from the work carried on by the missionaries in Oude and Rohilcund—specially in this, that no money is appropriated to it by any missionary society in America or elsewhere, and it is not so restricted to the natives in its operations; it is still under the superintendence of the Rev. Wm. Taylor. We could perceive no trace of any feeling but one of cordial interest in the work of the B. B. and M. Mission.

—We had also the pleasure at Cawnpore of attending a service of song by Mr. P. Phillips, known as the Singing Pilgrim. Mr. Phillips aims wholly at spiritual results; as much so as an earnest preacher does. Music with him is as the wings on which the truth is brought to the heart; and there is no lack of evidence that the results aimed at are secured. He is gifted with a beautiful voice and is well versed in the laws of expression, and carries with him the hearts of all who hear him who have hearts. Many sinners have been converted to God under his ministry of song. Mr. Phillips has visited New Zealand, Tasmania, and Australia, singing everywhere his spiritual songs. He is expected to reach Bombay to-day.

—We have received a specimen copy of the first number of an Anglo-Hindee Christian newspaper called the "Aryan" or "Arya Patrika." The paper is very neatly got up, printed in good clear type, with a well-executed woodcut on the title-page, and is issued in two editions—one containing all the articles in both English and Hindee, and the other in Hindee only. The annual subscription for the former will be six annas, and for the latter three annas. For the present the publication will be monthly.

—We have also received the January number of the Bengal Magazine for 1876.

—The new Bishop of Colombo, the Rev. R. S. Copleston, is the youngest bishop in connection with the Church of England, having only completed his thirtieth year last December.

—The following, taken from an English paper, gives us a fair idea as to how merrily Christmas was spent in London:

"On Monday the spectacles of the streets were simply disgusting. The shops were all closed, but the gin palaces and the public-houses were open, and doing a roaring trade. The whole atmosphere reeked with vile tobacco smoke, and was poisoned by the alcoholic exhalations from tens of thousands of mouths. No greater curse can be imagined for the masses in their present condition, and with their present tastes, than the compulsory saturnalia which, thanks to Sir J. Lubbock's Bank Holiday Act, Christmas brings with it. The charges at the metropolitan and provincial police-courts on the following morrow usually give us an idea of how Boxing Day is spent by the multitude. The London police say of the present year that the Christmas drunkenness is in excess of past years. At Marlborough-street there were on Tuesday morning twenty-four "Christmas charges," at Southwark nineteen, at Clerkenwell thirty-five, at Worship-street forty-one. In Liverpool, Christmas potations led to ninety-one crimes of violence; amongst the details of which may be mentioned forty lacerated scalp wounds, twelve incised wounds, twenty-two contused wounds, and five split lips. Suicides and sudden deaths, in consequence of excessive drunkenness, have been common throughout the week. In fact, the list of casualties after Christmas is almost as severe as after a battle or a riot.

—Mr. Philip Phillips will give his first "service of song" in Bombay, in the Framjee Cowasjee Hall, on Monday next, at 8 P.M. Tickets may be had at the Tract and Book Society's Depository. The proceeds will be given to the Tract and Book Society.

Mr. Phillips will also give a Bible reading at the Baptist Chapel, on Sunday evening, at six o'clock.

—Messrs. Moody and Sankey commenced their series of revival meetings in Philadelphia on Sunday, November 21st. The following extract, reporting the progress the Lord's work is making in that city, will no doubt be of interest to our readers:—

The great building on Market-street has been daily filled, often packed, and perhaps with larger throngs than were ever before, in the history of the Church in America, gathered into any one edifice to hear the Gospel. Benjamin Franklin estimated that Whitfield preached, from a balcony in Philadelphia, 136 years ago, to "not less than 10,000 people." At least from 10,000 to 12,000 have *heard* Mr. Moody nearly every night he has preached here; and, besides the crowds within, almost as many more are said to have been turned away on several evenings, because there was no room for them. This, too, in a week unusually dull and rainy. But the unfavourable weather has seemed scarcely at all to damp the ardour of these multitudes.

The building here is more than twice the size of that used in Brooklyn. If things go on doubling in this way through a few more cities, will it look as though the old Gospel had lost its hold on the world, and is dying out?

The meetings of the first week have been chiefly for Christians. It has been hoped that thus believers would be better fitted to do the work which is to be upon them in the weeks to come. The truth is urgently pressed by Mr. Moody, that the power from on high will be seen through those who are themselves filled with it.

The morning hour from eight to nine is given to supplication and mutual counsel, and receiving requests for special prayer. After the morning meeting—which was begun in the large Chambers Presbyterian Church on Broad-street, but was removed after the middle of the week to the Depôt, to accommodate the increasing numbers. A meeting for women only is held in one of the neighbouring churches for prayer.

After the evening service in the Depôt—at which there is preaching—a young men's meeting is held in the Arch-street Methodist Church. This meeting has been thus far full, on both floor and galleries, and apparently fruitful of good. The young men relate incidents in their own experience, offer prayer for each other, and numerous requests for prayer are made.

It is yet too early in the progress of these meetings to expect any statement other than that of beginnings and prospects. Already many Christians are quickened to new endeavours, both after a personal spiritual life, and in seeking to turn others to righteousness.

This week (the second) is devoted more specifically to efforts to reach the unconverted, as the past week was to efforts for Christians, and all praying people everywhere are earnestly desired to remember this work at the mercy-seat. The one unmistakable cause of the great interest attending these two brethren is the conviction that God is with them.

It should be added that the remarkable unity of denominations of ministers and laymen, of men and women, particularly of the pastors of the city, in aiding the evangelists in every way, is an inestimable assistance and a great power.

The meeting for women on Sunday last was by itself a wonder. Nearly or quite 12,000 women were in the building at least an hour before the time announced for the opening of the services, so that the doors were then closed, and it was thought that fully as many sought vainly to gain admission as secured an entrance. At the close of Mr. Moody's earnest discourse on Regeneration, from John iii. 3, when he appealed to all who desired an interest in Christ as their Saviour to stand up in testimony of that fact, hundreds of the interested and deeply-moved hearers arose to their feet, and afterwards gathered in the inquiry-rooms for personal converse with Mr. Moody and his band of earnest Christian co-workers.

In the evening the attendance of men, old and young, was as large as of women in the afternoon, and the same discourse was preached to them. Many of them rose for prayer, and at the close of the service found their way to the inquiry-rooms. It cannot be said with truth that Mr. Moody is reaching only church members in Philadelphia; nor yet that there are no immediate results of good from his labours here. Yet these statements are very likely to be made and believed, even if there is no foundation for them in truth. It is very easy to doubt the value of a work with which we lack sympathy.

It would seem that the hold obtained by the evangelists on the unconverted masses is greater in Philadelphia than in Brooklyn. The attendance from this class is larger, and the impression produced in those who attend seems deep and influential. Mr. Moody pronounced the gatherings of the second Sunday more successful, in view of the attendance of the unconverted so early in the series of meetings, than at any other place in this country or in England. The week following showed an increase rather than a diminution of interest, and the third week opens more auspiciously than either which it follows.

The meetings of Sunday last were remarkably effective. The day was cold and wet; just such a day as would ordinarily give smallest attendance at religious meetings—such a day as would suggest to many a faint-hearted country superintendent the thought that it was about time to close the Sunday-school for the winter. But at eight o'clock on that dreary morning the Depôt church showed a gathering of some 6,000 Christian workers; enough, it

would seem, to cheer the heart of any doubting Elijah as to the faith and zeal of every many amid all the coldness and unbelief in this great city. When at the close of his appeal to these workers to be "a peculiar people zealous of good works," in their service in God's vineyard, Mr. Moody asked those to rise to their feet who during the coming week would endeavour to lead at least one soul to the Saviour, nearly one-half of all present rose in indication of this purpose.

At the Sunday afternoon meeting for women, at least 10,000 were present. As nearly 5,000 tickets of admission had been given to women who expressed a desire to find salvation, while many other tickets were distributed without question, Mr. Moody thought there were more than 7,000 unconverted persons in the audience—certainly a hopeful gathering at such time and place. The appeal of the preacher was most earnest. As he told of the love of the Saviour for the lost, and of the full salvation offered freely to all, all hearts seemed to throb as one in gratitude to such a Saviour for such a salvation. When he asked those who desired an interest in this salvation to rise and stand during his prayer, hundreds rose to their feet, and afterwards repaired to the inquiry-rooms for personal converse and counsel. It can hardly be doubted that that evening hour was the birth-hour of many precious souls, then brought by God's Spirit into the life of Christian love and trust. At the evening meeting, which was for men, while the attendance was not quite so large as in the afternoon, there was great seriousness, and many rose for prayers and remained at the inquiry-meeting.

God is working in this city by these evangelists. Good results from their labours are already manifest. If the meetings should close now, they would not be without fruit to God's glory and to the good of precious souls. But the meetings are not yet to close; they continue with growing interest. Pastors are working warmly with the evangelists, and are stirring up their churches to greater zeal and increased activity. Christians are coming up to the work before them with new earnestness and efficiency, and with delightful unity. From all branches of the Church of Christ "fellow-helpers to the truth" now "stand fast in one spirit, with one mind striving together for the faith of the Gospel."

It is said that the new German law which allows of civil marriages and civil registration of baptisms, is going to ruin the clergy by depriving them of one-half their income. It must seem strange to an unsophisticated student of the New Testament that the ministers of Christ should be ruined by an enactment of this kind. If the bond of union between the people and the clergyman is so very slight that the greater part of the people will be ready to avail themselves of the first permission given to dispense with the services of the clergymen, then it seems to us that the rupture is not of much consequence. When Paul says that they who preach the Gospel should live of the Gospel, he means that when the glad tidings of salvation are received into the heart, a bond of strong affection will be created between the preacher and those who have thus received the word, and they in return will gladly, according to their ability, minister to him in temporal things. "Let him that is taught in the word, communicate unto him that teacheth in all good things." But when the strong arm of the law comes in and makes the giving of fees compulsory, the evangelical element is taken away, and a very different one is introduced. The appeal is no longer to those feelings which the Spirit of God awakes in the heart of the believer, no longer to his gratitude, his love to Christ and to his cause, his spirit of self-denial; he is put back from the Gospel to the law, and commanded to pay certain fees or be dealt with as a culprit. It is no longer Christ who is at the head of the Church purchased with his own blood, it is the king or emperor of the state; the laws laid down by the Saviour for the guidance of his Church, are set aside in favor of some devised by men. Our Lord assures us that every plant which his heavenly Father has not planted, must be rooted up; and this kind of arrangement is something very different from Christ's, and must be set aside before we can see the glory of the Lord revealed. A minister who has not the heart of his people, may preach very admirably, but will not do them much good. The alliance needed between him and his people must be the work of the Spirit, and when it is so, it is too sacred for the rude arm of secular power to interfere with. So we are not much disheartened at the announcement that the Church in Germany is ruined by the abrogation of the law requiring the people to obtain the services of a minister in marriages and baptisms. There are in Germany many true children of God, and the freedom now accorded will be a sort of test, and give an opportunity of making manifest who are and who are not actuated by love to Christ.

The Bombay Guardian.

SATURDAY, JANUARY 22, 1876.

"OF."

The preposition 'of,' as it occurs in some passages of John's Gospel, is used in a sense not always apprehended by the reader of the English version. For instance, speaking of the Comforter, our Lord says (John xvi. 13), "He shall not speak of himself." This is taken by many to mean that the subject of the Spirit's testimony is not the Spirit himself, but Christ; He does not come to the believer to give us information concerning himself, but concerning the Saviour. But this is not the meaning. The Greek preposition is *ek*, "out of," "from"; it is explained by what follows: "But whatsoever he shall hear, that shall he also speak." We must put ourselves in the place of the disciples. Their conceptions of the Godhead were yet very crude; they could not yet grasp the marvellous truth that God himself would come to dwell in the heart of the believer. The object of our Lord, in the passage quoted, was to show the divine origin of the things communicated by the Holy Ghost, and prepare them to receive with full submission the teaching of the Spirit; and he put the matter into the form in which they could then apprehend it. He speaks of himself in the same way: "The words that I speak unto you, I speak not of myself;" that is, you are not to attribute them to me in such a way as to lose sight of the fact that they are of God; "but the Father that dwelleth in me, he doeth the works." The sentence is elliptical; the Father that dwelleth in him spoke the words and did the works. "I speak not of myself." This corresponds with what he says of the Spirit of truth: "He shall not speak of himself." So he says, "I am not come of myself;" you must recognize the divine will as expressed in my mission. The disciples saw before them a man of flesh and blood like themselves, performing all the functions of humanity, occupying but one place at a time—very holy and mighty in word and deed; they could perceive that he was a being of extraordinary endowments: but while they saw his corporeal presence, it was impossible that they could see the fulness of deity resident in him; and if they could have seen it, this would only have clashed with their conceptions of the One living and true God enthroned in heaven. God must be apprehended by faith, not by sight. No man hath seen God at any time. Visibility means materiality, and therefore mutability. The revelation made of God in the person of his Son, had to cease to be visible before it could be fully apprehended; and it was only when Jesus had ascended up on high, that the eyes of the apostles were unsealed to recognize him in his divinity. "Though we have known Christ after the flesh, yet henceforth know we him no more" so, but truly. During the three years they walked with him, they became better and better acquainted with him; but in the nature of things, they could not rise to the recognition of the fulness of deity in Christ, until after his ascension. Our Lord most commonly speaks of himself, in John's Gospel, as the Sent of God, the Ambassador of God. It was necessary that he should first be recognized as such, as a preparation for the stranger truth, that in him was all the fulness of the Godhead. Hence we hear him at one time say: "Why callest thou me good? There is none good save One, that is, God;" and at another, "He that hath seen me hath seen the Father."

This principle of adaptation, line upon line, precept upon precept, one truth preparing the way for another, is followed throughout the Scriptures. God puts his communications into that phraseology with which men are familiar, and even in prophecy, when things in advance of present experience have to be shadowed forth, they are looked at from the point of a contemporary. The prophecies of the Old Testament are Jewish in their form of expression, their costume, from the necessity of the case. Had they been clothed in New Testament language, they would not have been understood, and, if understood, would have led men to to depreciate, before the time, those Jewish institutions that were to pass away.

THE MOTIVE.

Ambition is a very powerful motor, but there always comes a point at which it fails, and the collapse is according to the elevation attained. Men yield themselves to it with the utmost confidence, as though it were beyond all question the motive power by which man's Creator intended he should be swayed. But history is full, from one end to the other, of illustrations of the inadequacy of this stimulus. For a time, it seems to be accomplishing grand results, but it inevitably breaks down somewhere. It claims to be a mighty benefactor, and points to many wonderful discoveries that have been made by its votaries—many admirable books written, many exquisite works of art produced under its influence. Men of science, the men who claim to be the wisest of the race and to be the pioneers of progress, think it no reproach that they should be swayed by it. They give to the world the results of their researches, but manifest at the same time an overweening solicitude for the honour which they think belongs to them; and instances are not unknown of men who have discovered some means of alleviating or removing pain, who have committed suicide because the honour which they looked for, has, by some mistake or fraud, been given to others.

The Baconian philosophy teaches us to make inductions, not from isolated and exceptional instances, but from the multitude of concurrent facts. Yet in our own day, we have men of science, men that claim to be leaders in the world of intellect, who are spending all their ingenuity in propounding systems which, if they are to have any foundation at all, must be based upon isolated and exceptional instances. For example, what is Darwinism contending for, unless for such support as can only be given by exceptional instances? It gives us a theory that embraces all things material and spiritual, existent now or in all past ages, or to exist hereafter, and then offers a large reward for some fact, no matter how isolated and exceptional, which may seem to tally with the theory. When some fact is brought forward, the cry of Eureka is raised, and the men of science committed to the theory assert that their theory is demonstrated. The facts that fill the earth and sky, and constitute the whole of our accessible creation, are treated with the utmost contempt. All species sprang from one, most assuredly, not because we see anything like transmutation of species in the multitude of facts exposed by zoology, ethnology, geology, history, archaeology, but because, somewhere, under some strange circumstances, an altogether exceptional fact presents itself, or seems to do so How can we account for this strange departure from the Baconian method in a matter where this method should certainly have sway? The explanation is that men of science allow themselves to be influenced by ambition. Where the predominant desire is to obtain for themselves a great name, there is present a vitiating element, a fatal bias, that is sure to bring in somewhere, at some time, confusion and disaster. Truth will not reveal herself to those who are not actuated by the right motive in seeking her. It is not ambition

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that is to bless the world. The desire for the honour which cometh from man, is not that which God will use for the communication of his best gifts to men. Self is not, in heaven's eye, the idol that man would make it. We know that in religion, truth is the reward of those who have a single eye. "If any man will do His will, the same shall know of the doctrine." It is none the less so in matters of science, because every good and every perfect gift is from above, from the Father of light. We willingly admit that inferior and temporary results are secured under the stimulus of selfish considerations; but before the race is fully run, it is made evident that the runner is spending his strength for naught, and his labour in vain. What is being accomplished under the influence of self-love, will have to be done over again, on God's plan, i. e. under the influence of disinterested love. "Except a man deny himself he cannot be my disciple," and all things were not only made *by* Christ, but *for* Christ: He is Head over all things to the Church. All existences must praise him: "Every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." The promise of the great deceiver to Adam and Eve was, that their eyes should be opened, and they should be as gods, knowing good and evil. Men are still deceived by the same promise, and still fail to perceive that all their acquisitions are vitiated and cankered by the fact that they are not in their right relations to God. We can know nothing aright, until God is on the throne, and his will, which is love, is ascendent and controlling in us.

If ambition, as a principal of action, is erroneous and disastrous in the world, it is unspeakably more so in the Church. 'If the salt has lost its savour, wherewith shall it be salted?' The Church has been introduced by God for the purpose of showing how different are God's ideas from those of men; but when ambition is brought into the Church as a motive power, the processes of God are effectually stopped, until Christians have had an opportunity of ascertaining by sad experience the signal failure that must attend any such substitution. The spirit of ambition was perceptible in the little band of Christ's chosen disciples. When they came to him with the question "Who is greatest in the kingdom of heaven," there was in the mind of each this underlying question—Shall I not be greatest? At a still later period they were disputing among themselves which of them should be greatest. Christ called a little child, and told them that except they should be converted and become as that child, they would not enter into the kingdom of heaven. He that is last of all, the same is greatest in the kingdom of heaven. Love and self-love are as wide asunder as the heaven and the earth. Love asks for nothing but the liberty of serving, and all the powers placed at its disposal are valued as means of helping others. Ambition values the powers at its disposal as means of advancing self. What Christ does for a man, is to deliver him from the thraldom of self, or that he shall find his happiness in promoting that of others. In the Apostolic Church there was a Diotrephes, loving to have the pre-eminence. A man who has passed from the world into the Church of Christ, is compassed about by those who admire earnestness, self-denial, spirituality, fruitfulness, acquaintance with the word of God, meekness, humility, and patience; and it is not impossible that he may be desirous of excelling in these things in order that he may have the honour which will be rendered to him by his brethren. He may be a missionary, and may be earnest and self-denying in order to win the reputation of being a devoted missionary. This is a very subtle temptation, because he is seemingly aiming at the very things he ought to aim at, and his unsatisfied heart will keep him ignorant of the fact that there is below all a different motive mightily influential. The pious McCheyne felt the necessity of guarding against the temptation to seek a religious reputation. Just in the degree in which Christ dwells in us; that we have the mind of Christ; are led by the Spirit of Christ—shall we be freed from this miserable temptation. It is certain that the world will not be converted, nay, that we shall have to give back even our conquest, so long as we are influenced by this unhallowed motive. "I am crucified with Christ." "Not I, but Christ liveth in me." This is the experience that we all need, that we may have done with this miserable self, and that we may be able to join in the ascription of heaven,—Blessing and honour and glory and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever.

Epitome of News.

Saturday, January 15.

—*Bombay Gazette*: "Yesterday afternoon another fire broke out amongst the haystacks situated at the Mallet Bunder about half-past 1 o'clock. It originated in the stack of hay owned by one Dewjee Kuttao and the flames spread at such a rapid rate that the whole range of stacks, numbering twenty, was one mass of flames within one hour. All the steam fire-engines from the several stations, together with the Commissioner of Police, the Deputy Commissioner, and a large number of the European and native members of the police, were speedily at the scene. The tide being high at the time, a good supply of water was at hand, and the first precaution was taken to prevent the fire from spreading, as there was another batch of haystacks verging on to those that were on fire, with only a wooden railing and a wide road about fifty feet broad separating them."

"The time when the fire first broke out was when all the merchants had retired—some to their homes and others to partake of their midday meal—and it is supposed that the incendiary availed himself of this opportunity. The different stacks of hay were owned by seventeen or eighteen merchants, and they estmate the amount of damages at Rs. 75,000."

"The annual distribution of scholarships and prizes to the successful students of the Grant Medical College took place yesterday evening."

—*Times of India*: "Mr. O'Sullivan, late of the Calcutta *Statesman*, died this morning at the General Hospital."

—The *Advance*: "The sad fact of the death of Vice-President Wilson will be known to all our readers before they see this paragraph. To say that Henry Wilson was well deserving of the official honors his countrymen put upon him, is not high eulogy. He was a noble Christian man as well as a successful statesman. One of his last acts beautifully illustrates his simple faith and the source of his spiritual consolations. About midnight he got up and walked around his room. Then, going to his table, he took up a little book of poems, entitled: "The Changed Cross," with the motto, "Not as I will, but as thou wilt," and read three verses from it, one of which is as follows:

> Help us, O Lord, with patient love to bear
> Each other's faults, to suffer with true meekness;
> Help us each other's joys and griefs to share,
> But let us turn to thee alone in weakness.

This volume belonged to his wife, and contained a photograph of her and their son, both deceased. He treasured it beyond value, and always made it his companion, from which he seemed to derive much comfort.

—*Overland Mail*: A deputation from the Congregational Board of Ministers in London, consisting of the Revs. R. Ashton and J. V. Mummery, the secretaries of the Board, with the Revs. Dr. Kennedy, Dr. North, A. Hannay, J. Baldwin Brown, and J. G. Rogers, waited on Dr. Moffatt at his residence, on December 21, and communicated to him the following resolution, passed at the monthly meeting of the Board of Congregational Ministers in London, held on December 14, 1875, the Rev. Dr. Stoughton in the chair:—

"That this meeting is much gratified to know that the Rev. Dr. Moffatt will have completed the eightieth year of his age on the 21st of this month, and that a letter of congratulation be addressed to him, with expressions of personal regard and sincere prayer that he may continue to enjoy to the end the presence and favour of the Lord whom he has so long served."

Dr Moffatt was deeply affected by the kindness of his brethren, and said it never occurred to him while working among the Bechuanas that his labours should obtain the applause of men. He never thought of anything but to do his work for his Lord, and for the souls of the poor Africans. Had he a thousand lives he would live them all over again in the same good and holy cause.

Monday, January 17.

—*Bombay Gazette*: "Mr. Kessowjee Naik, we are glad to learn, has just completed a building on Malabar Hill which is to be devoted for the purposes of a charity school for the education of the children of humbler classes of people living in that district."

"The annual report of the police departments of the northern, southern and Sind divisions of the Bombay Presidency states that the total of the police force in those divisions amounts to 18,388 men and officers, and is maintained at a cost of Rs. 31,93,407, giving a ratio of force to population of about 1 to every 1,000 of the inhabitants."

—*Times of India*: "Delhi, January 16.—The sham fight began on Friday morning. General Hardinge, with 11,000 men, held a position four miles long, and fifteen miles from Delhi, the object being to take the ridge, which was defended, at posts five miles away, by Sir Charles Reid with 9,000 men. Friday was devoted by the defending army to fortifying natural and strategical positions. The attackiug force advanced their whole line, the right wing seizing the canal bridge on the main road. The centre of the attacking force was defeated. There was a smart cavalry engagement between General Hardinge's right and General Reid's left. General Reid retired to entrenchments and awaited attack. This is believed by some to be equivalent to a defeat, but experienced soldiers said General Reid's position was unassailable, and it is believed that a retiring fight, trusting to defence was all throughout his plan. From Azadpoor to Daheerpore was the part chiefly defended. The position was strong there by the cover afforded by woods, buildings, entrenchments, and sunken batteries, as well as from the fact that it could only be approached across the open plain. The Prince then saw the final contest here. General Payne attempted to cross the maidan with two regiments of infantry under a heavy fire, and was pronounced by the umpires to be totally annihilated. General Hardinge withdrew from the contest at two o'clock, though some of his troops got within 100 yards of the defences. The opinion here is that with men of equal bravery the ridge could be held by 10,000 against 30,000, and that, therefore, General Hardinge's task is impossible. Several blunders were made by the attacking party; amongst them some companies, piling arms in column for tiffin, and being surprised, were scattered. The Prince leaves to-morrow for Lahore."

—*Lucknow Witness*: "Nothing succeeds like success." Surely this pithy saying has received a new exemplification in the late history of Calcutta. But a few weeks ago whatever journals, published in that city, we took up, were full of vehement, if not virulent, denunciations of the Chairman of the Justices, Mr. Hogg. No language was too severe. But lo, the Prince has come and gone, leaving behind him the gift of knighthood and the smile of royalty—we do not say undeserved—for this same obnoxious chairman; and, lo, these same metropolitan journals are quite as loud in their praises of Sir Stuart Hogg, as they were in their censures of plain Mr. H. A candid on-looker is forced to conclude either that the former depreciation was much overdone and hardly justified, or that the present adulation is a little insincere and not called for. The incident affords another illustration also of the little influence, so far as Government is concerned, possessed by the press or people of this country. Our rulers follow their own sweet will, and if it seem not sweet to us, the best we can do is to flavor it with the honey of resignation.

—For the last two evenings Mr. Philip Philips of America, now passing in his pilgrimage of song through India, and so on round the world, has been delighting the people of Lucknow with his characteristic and every way enjoyable entertainments. He sings with the spirit, and with the understanding also, in a way that very few succeed so well in combining, and a sacred influence that must leave many hearts better fills the place. We are sure that those who were privileged to listen to his pieces, so touching and sometimes thrilling, will not soon forget them; and many will gladly join in the prayer that a blessing may attend him and his family in his onward journey, and bring them safe home again to the happy land of the West.

Tuesday, January 18.

—*Bombay Gazette*: "Mr. John Henry Oliver, an assistant to Messrs. DeBeaux, chemists, Madras, has been taken into custody at the instance of the Coroner, who has acted on the verdict of the jury

assembled to consider the cause of the death of William Bresnahan, who was accidentally poisoned on the 10th instant, by taking a mixture made up at DeBeaux's shop. Mr. Oliver denies having made up the ingredients mentioned in the prescription, but says that he handed the prescription to a Hindoo in the shop, who made it up. After hearing the evidence, the jury returned a verdict of manslaughter by misadventure against John Henry Oliver, who was then taken into custody."

"An important witness in the Rangoon conspiracy case has managed to escape. We learn from the *Rangoon Times* that two of the thirty-one alleged conspirators, Nga Htai and Tha Doon, were admitted as queen's evidence. These men were kept in the Kyoutada station, belonging to Mr. Miller's section, under charge of the police, so as to be forthcoming at the time of trial at the sessions court. It does not appear that the magistrate had ordered them to be so detained, but the police took on themselves to do so for the reason above given. One of them, Tha Doon, made his escape on Thursday morning at four o'clock, and has not yet been caught. Policemen and private detectives have been sent out in all directions, by road and river, to trace and, if possible, bring him back."

—*Times of India*: "Ghidhour, a station on the East Indian Railway, Chord line, is 235 miles from Calcutta. It is the station next to Nawadi from Calcutta, and is the last of the gradient district of that portion of the line. The mail train which left Bombay on Wednesday last was booked to stop there at fifty minutes past 8 on Thursday night the 13th current. From the station siding, an empty horse-box appears, in some (at present unaccountable) manner, to have got adrift and, starting down the decline from the station, ran into the approaching mail. There was a serious collision, which threw the engine and five vehicles off the line, down an embankment of fourteen feet elevation. The guard's van was smashed to atoms. The fireman of the engine and a native traveller are reported killed, but the latest rumours prevalent on Friday last, in Calcutta, spoke of many others more or less injured. A seaching inquiry will no doubt be made, and we shall shortly be in a position to give fuller details."

"According to a Government resolution just issued, the "financial state of the Bheel agency is very unsatisfactory." According to Captain Probyn's report the Tukair advances had risen to Rs. 35,729 at the end of last year, and there are Rs. 19,565 overdue. Since the establishment of the agency, nearly thirty years since, it has been customary to allow the Bheel cultivators advances, and Government congratulate themselves on the fact that although they have since 1847 lent the Bheels upwards of a lakh and a half of rupees, they have only lost about thirty-seven thousand. This speaks well for the honesty of the tribe. In return for this loss, the gain to the country in general has been described by the Political Agent as immense, the Bheels having now become some of the most orderly of the whole population, cultivation having advanced to the very edge of the Satpuras, and the Bheel talukas showing, according to the diaries of the police, the least crime of all. On the whole, therefore, Government are of opinion that the loss in a financial, has been amply repaid in a political, point of view. Since the deportation of the Chief of Chikli, disturbances on the frontier have been less frequent, and, as a further inducement to peaceful habits, Government have undertaken the education of two of the chiefs."

—*Friend of India*: "The project of uniting the Atlantic and Pacific oceans by means of a ship canal is revived in America, and some commissioners, appointed by President Grant, have reported in favour of the Nicaragua route, which is said to be by far the best, and perfectly practicable. The proposed canal would extend from Greytown, on the Gulf of Mexico, to the harbour of Brito, on the western side of the isthmus, and would be about one hundred and eighty-one miles in length. Its cost is estimated at sixty-six millions of dollars. This undertaking, if carried out, will probably play as important a part in the commerce and politics of the world as the Suez Canal. The trade between the Atlantic and Pacific States of the Union; that between the latter and Europe; that between the States and China and Japan; and also, in a great measure, that between England and her Australian colonies—may all be expected to follow the new route in preference to the old and tedious one round Cape Horn. One-half the carrying trade of the world will thus be revolutionised, the commerce between East and West will take a new direction, and every island in the South Sea will have its coaling station for some line of English or American ocean steamers. The ownership of the canal, when made, is an important question—and for America a vital one. It has not been overlooked by President Grant's commissioners, and they recommend that action should be "taken at once" in order to prevent England or France from coming in and "reaping the honour and profit" of the enterprise, which they advise their own countrymen to hasten to undertake. What present prospect there is of the scheme being taken up by Congress does not appear, but it is safe to predict that the Interoceanic Ship Canal, if ever completed, will have been constructed mainly with English capital, and we hope the action to be taken will not consist in repudiating the 'scrip.'"

"Baboo Juggodanund Mookerjee will, we fear, find himself in the unfortunate position of the old man with the ass, whose amiability pleased nobody and brought on himself both censure and loss. Native society is loud in blaming him for the privilege he lately conceded to the Prince of Wales. Not only orthodox natives, but even organs like the *Mirror*, find room for censure. We are unable to form an opinion on the propriety, or otherwise, of the Baboo's action, but we can discern wisdom in the advice that has been given him, that he ought to prove his honesty and consistency by taking his stand henceforth in the van of native reformers on the question of woman's position in native society."

Wednesday, January 19.

—*Indian Statesman*: "Captain Charles Blaney, commander of the ship *Night Hawk*, feeling unwell yesterday morning, came ashore and entered a palanquin he had engaged to convey him to the hospital, and on the road died suddenly."

—*Bombay Gazette*; Lahore, 18th January: "The Prince arrived at 9 o'clock this morning and was brilliantly received at the railway station by the Lieutenant-Governor, the Chief Court judges, the general of the division, and other high officials, besides native chiefs, including the Maharajas of Nabha, Kuppurthulla, Bhawulpore, &c.

The guards of honour of the 92nd Highlanders, and the Punjab Volunteers, in procession, formed and proceeded to the open ground near the fort, escorted by the 4th Hussars and the Guides and cavalry.

The Prince was received by the native chiefs, their followers, troops, and durbaris, most of whom rode mounted horses magnificently caparisoned.

Splendid triumphal arches were erected near the railway station, the most important being at the city gate and Anarkullee Bazaar, near the museum.

The decorations along the whole way were splendid, and the people most enthusiastic."

The communication with Suez by the submarine cable is not restored yet. The repairing party have met with great difficulties, increased by bad weather. Probably another week will pass away before the cable is again useful."

—*Times of India*: "According to the London correspondent of a contemporary, another member of the upper ten has fallen a victim to opiates. The Countess of Chesterfield was poisoned accidentally by an over-dose of laudanum. Her death, coming so soon after that of Mr. Childers, has had the effect of impressing the public with the necessity of practising more care in the use of opiates. Chloral is the most insidious foe among the list. Its victims are constantly increasing in number, though comparatively little notice has hitherto been attracted to them. The medical journals, however, are now calling attention to the danger of using it without medical advice, but not before it is time. It is almost incredible how rapidly chloral-drinking has spread, people having persuaded themselves it was perfectly harmless; and the habit once formed, is almost as difficult to shake off as opium-eating."

—The annual convocation of the University of Bombay for conferring degrees, took place last evening in the splendid hall set aside too exclusively for such unfrequent occasions. The spacious building was filled by the friends of the candidates for degrees, and the general public, and all went off well.

—From the article in the *Times* on Dr. Moffat's appearance in Westminster Abbey, we take the following:—"There is no true Christian, nor even any true friend to the cause of civilization, whether a member of the Church of England or not, who will not rejoice that, by any means, regular or irregular, Dr. Moffat, the true patriarch of the South African Mission, should have enjoyed an opportunity of speaking on behalf of the cause to which he has devoted his life in a church and on an occasion worthy of his services. If at this moment the Church of England is duly interested in the evangelisation of South Africa, and if she is really striking her roots in its soil, she owes, in the main, both the impulse and the opportunity to Dr. Moffat and his fellow-labourers. Dr. Livingstone's strenuous energy and admirable patience have, indeed, been the chief instruments in opening the way both for our missionaries and our traders into the interior of the African continent: but he himself would probably have tendered a more cordial homage than anyone else to the example of his father-in-law. For a man to have surrendered himself so completely to the interests of the people whom he desired to evangelise, that he has at length to apologise to an assembly of his own countrymen, as Dr. Moffat did yesterday, for having ceased to think in his native tongue, is a rare exhibition of the true missionary spirit. It will certainly be one of the most memorable incidents to be recounted by some future Dean Stanley, when supplementing the already recorded history of Westminster Abbey, that Dr. Moffat, speaking near the grave of Dr. Livingstone, should have described within its walls the principles on which he and his illustrious follower laid the first real foundations of South African Christianity."

Thursday, January 20.

—*Times of India*; Lahore, January 19th: The Prince yesterday afternoon paid a long visit to the Lahore Central Jail, containing two thousand prisoners, and remained over one hour, and released a batch of twenty-four prisoners, who were much moved with this mark of clemency.

The Prince then visited the Palace of the Shish Mahal in the fort, where the view was much admired. The encampment of all the great chiefs below is most picturesque. The palace, as a spectacle, was somewhat marred by the temporary pavilion which had been erected in the quadrangle for the prohibited entertainment, but it afforded evidence of the costly preparations which had been made.

The Prince returned the visits of the following chiefs this afternoon:—The Maharajahs of Bahwalpore, Nabha, and Kapurthala. The Prince gave the Maharajah of Kapurthala two gold glasses, a signet ring, a whip, two revolvers studded with precious stones, a sword, and two hydraulic machines, as presents. The Maharajah presented the Prince with five sets of armours inlaid with gold, and a set of pure gold goblets, all manufactured at Kapurthala.

The Prince was greatly pleased when the Maharajah expressed his sentiments of loyalty. The Prince recognised the Dewan Muthra Das, and said that he remembered his visit to England and his paying his personal respects to the Queen.

There will be illuminations at the Shalimar this evening.

—*Bombay Gazette*: "To-morrow morning the Prince will leave for Jummoo, where the Maharaja of Cashmere has made splendid preparations.

On Saturday the Prince will open the Alexandra Bridge over the Chenab—the longest bridge in the world, being a mile and three-quarters long. The bridge has cost over half a million pounds. It contains 6,000 tons of ironwork and five millions cubic feet of brick and masonry, and has been four years in construction.

—We learn from a private letter dated Teheran, December 16, that there was a great stir at Julfa among the Armenians and Mahomedans against missionary operations. The Persians had better be careful. Julfa is very near the Russian frontier."

—*Overland Mail*: A Christmas celebration Switzerland has been the occasion of a terrible calamity. The upper floor of the school-house at Helliken, in the canton of Aargau, and the staircase leading to it, gave way at the moment the building was full of people. Eighty persons were killed, and fifty injured, the victims being school children and their parents, who were present to witness the distribution of Christmas gifts and prizes.

—A despatch from Rome states that the first church erected there for Italian Protestants was dedicated on Christmas Day. At the morning and evening services three hundred persons were present.

—Intelligence has been received from the Philippines, announcing that a terrible hurricane swept over the provinces of Albay and Camarines, in the southern part of the island of Manilla, on November 30. Two hundred and fifty persons are stated to have been killed, and 3,800 inhabited houses; the crops, and a considerable number of animals, were destroyed. General consternation prevailed in Manilla.

—Amongst the deaths recorded this week are: Earl Stanhope; Earl of Aldborough; Baron Hastings; Countess of Chesterfield; Admiral F. D. Hutcheson; Admiral C. Frederick; Major-Gen. A. Benn, R.A.; Col. R. J. Kempt, late 43rd M.N.I.; Major P. McL. Petley, late 92nd Regt.; Capt. R. O. Cary, Madras Army; Mr. A. Mayhew; Mr. G. J. Vining; and Mr. H. L. Dymoke.

—We must consider the Post Office authorities greatly to blame for the neglect which caused despatches by the last mail to India, China, and Australia, *via* Brindisi, to be left behind. We do not at all doubt

the extraordinary pressure thrown upon the office by the fact that the day of the mail was the day before Christmas Day, and that Christmas cards have become an institution. The Post Office was bound to make provision for the emergency. This is just what it does not do. The resources of the General Post Office are not equal to any extra call, and this is manifest, not only on such an occasion as this, but every time that the mail from the East by the same route comes in on any but its ordinary morning. If the mail happens to arrive on a Saturday, instead of Sunday, it is always late in delivery. It was the business of the Post Office to know that on Friday, December 24, it would have an extraordinary amount of sorting, and provide accordingly.

Friday, January 21.

—*Advance:* The Government Blue Book of India is responsible for the statement that the mission presses in India, numbering 25, have issued during the ten years preceeding 1872, 3,410 new works, in thirty different languages, and circulated 1,335,503 copies of books of Scripture, 2,375,040 school books, and 8,750,129 Christian books and tracts. The "advanced thinkers," who despise missionaries and look to see these decayed empires regenerated by literature and steam engines, will do well to ponder these further words from the same official source. The missionaries are the compilers of several dictionaries and grammars; they have written important works in the native classics and the systems of philosophy, and they have largely stimulated the native literature. Apart from their special duties as public preachers and pastors, they constitute a valuable body of educators.

—*Friend of India:* "The last overland mail brought the welcome intelligence that Lieutenant Cameron had arrived on the west coast of Africa. It is more than a year and a half since he started from the east coast, and the first tidings from him are of the completion of his great journey. He doubtless brings with him much valuable as well as interesting information, which will, by and by, be communicated to the public. No other Englishman, but Dr. Livingstone, has ever crossed the Central African continent from sea to sea. It appears, however, that he has not been able to achieve the great end of his journey.

—*Dnyanodaya:* The *Times of India* is thrown into agonies whenever it hears that the Prince of Wales has in any way expressed approval of missionary operations, or shown missionaries or native Christians any sort of favor. What pangs must have been experienced in the *Times* office on hearing that when the Prince at Lucknow laid the corner-stone of the Viceroy's Memorial to those who fell in the defence of Lucknow during the Mutiny, native Christians were admitted by ticket to a place of advantage in the Residency, and were the only natives thus honored, except the Oudh talukdars and the survivors of the faithful sepoys!

—*Indian Mirror:* An American paper states that Miss Lucille H. Green, M.D., is under appointment to India, and will probably sail this month. She is the daughter of a Methodist minister and a graduate of the Woman's Medical College of Philadelphia. Her letters and testimonials are highly satisfactory to the Woman's Foreign Missionary Society. Her appointment has been approved by the Parent Board. She goes out under the auspices of the New England Branch. She will probably relieve Miss Swain, the M. D., who must leave India soon for a respite.

—Here is something which shows the "material" side of spiritualism, and must be provoking to its advocates: "At a spiritualistic *seance* in Liverpool the accredited medium—a young man—entered a cabinet, was tied up, and shortly afterwards was seen floating about as a beautiful female, covered with a gauze veil. A sceptic, however, seized hold of the apparition and called for a light; whereupon it was found that the materialised spirit face was a beautifully-modelled gutta-percha mask, covered with a long cloth, which the medium waved about over his head, and "the spirit light" which surrounded the form was caused by phosphoric matches."

"A Russian paper states that belief in the approaching end of the world has seized on the Cossacks of the Don. Many are giving up worldly affairs, wearing a shroud, and ordering their coffins, while numbers of men are repairing to Moscow to be consecrated priests.

—I have a rule that has helped me wonderfully, and I will give it you here. That is, I won't allow a day to pass without speaking to some one about their eternal interests. I have had that rule for a great many years, and if I have been blessed to others through it I cannot do better than recommend it to you.—Moody.

—When nature's corruptions, like an armed host, invade the soul, they aim FIRST at the capital city, which is FAITH, and if they succeed here, they are sure of possessing the whole land.

Miscellany.

THE HOUSE THAT GOD BUILT.

—No canvas is large enough to hold all the figures I want to put before you in one scene. Your mind must, therefore, be the surface on which the picture is to be sketched. It is wide enough to let all be drawn on it; and I trust it is high enough and deep enough to comprehend it.

Suppose we go to the Exhibition, opened for Solomon, in the Song of Degrees—Psalm cxxii. The artist is King David, his royal father. Of the Divine origin of the design, and the infinite perfection of skill that worked out the picture, there can be no question. It is done by the finger of God.

The subject, too, tells of His authorship. It is Love.

We reached a great room. Have you got your Bible? asked my leader. "Don't look at anything but it."

"How, then, shall I examine the picture we are to see?"

"Oh, it will appear. Your Bible will become a telescope."

"That is not a very lucid statement."

"If you prefer my calling it a mirror, you may so consider it; and use it as such."

"That is more intelligible; but I cannot understand where the objects are that the glass will reflect?"

"Look!"

The first view of the tremendous scene stunned my mind. With bowed head I turned to the Strong One for courage to look again at the wondrous sight. The surprise was perfect. I could not get familiar with my sensations, so as to recognise them; and I can scarcely tell whether pain or pleasure predominated as I gazed.

All my relatives, living and dead, were before me, and around me—for I was there myself, as large as life, as truly as ever I had been shown on a looking-glass—were my dearest and nearest, as evidently with me as I had ever beheld them. The living ones among them moved about as freely as I did. The dead ones were fixed, but not unconscious. "All live unto God." I understood the phenomenon at once. Face after face exchanged with me glances of recognition. Beloved ones "asleep in Jesus" smiled with tenderest gestures. They plainly said, "I love you still," but their upturned looks of love betrayed that there was One who was unspeakably more precious than the most endearing earthly relation. Though I was full of the feeling of the most intense delight and loving interest in every one of my darling ones, not for a moment could I forget Him who had given them to me. Jesus only was near at that time, and made me so conscious of His presence, that a special lesson was conveyed throught the Spirit, which bathed the scene in light, and brought fresh joy into my heart. The prayer of the Saviour was answered. We were all "one in Christ Jesus the Lord"—quick and dead alike abode in Him, in perfect peace.

But, there were others there, with whom no such tie existed. They all looked the other way from me, and seemed with searching eye to be scanning the space beyond, seeking relief from some state of distress that oppressed them. The immense size of the gathering struck me at first; and it became more and more impressive, as I began to perceive its magnitude in detail. Multiplying generation by generation, it went back in extending lines, showing a body of people, compact and united, though not in the least unifrom. It was something like all the monster meetings put together, that Moody and Sankey held, but lacking the appearance of purpose in the assembly, that characterised those blessed occasions, when tens of thousands met to praise and pray. Variety of age and state were well marked. In the nearer lines I perceived that these were less remarkable than in farther back groups. As generations receded towards the remote ages, a mist enveloped some persons, and but a few well-known individuals were visible. Noah was descernible; and behind him men and women of a grander form than any that followed.

"Were none of my race drowned in the flood?" I enquired.

"Noah was saved and his house," was the reply.

The God-made faces of our first parents passed across the field of vision; and left on my memory the trace of a lost beauty. I could scarcely bear to return to the contemplation of the mortals that crowded the intermediate genealogy; but my Bible urged me with upturned page. I observed that every one, man, woman, and child, were all fixed in their places. Not one had the least power to leave it. It was evident that those who knew me, had the knowledge by memory, and not sight. Neither were they communicating with each other. The sleeping ones had intercourse with Jesus, and were satisfied; but the rest, with all their unquietness, did not trouble each other. Great ones, who had lorded it in life, were under a pressure that stilled all their faculty for self-exaltation, and were grouped with poor humble people, who were in the same suppressed condition. They were ranged in all their respective relationships, occupying the places of contiguity that in life they had, perhaps, avoided. The levelling work of death had put them in true positions with regard to each other; but it did not obliterate the difference between them. The cultivated, refined, polished, learned, noble, clever, and grand, each retained their special qualities; while the ignorant, rough, silly, vulgar, low, and weak, were plainly discernible. My contemporaries and myself had a lesson to study. The highest and lowest, the best and the worst, members of our family were before us—the tie between them indestructible, the difference irrevocable. Even death had not broken the bond of life.

This is the house that God built in flesh and blood; "but is it everlasting?" I enquired.

"The next illustration will tell more," answered my companion.

As we spoke, the scene changed. On the next great disc was cast only one group of people. The loveliest picture of family life that could be imagined was there. Father and mother and children were set forth in the most attractive manner.

"What is this?" I asked.

Just a subdivision of the former piece. A portion of that great House, which represents the whole of it; as that entire genealogy typified the great human race. This household, which is within the compass of our knowledge, will undergo every change to which the whole mass will be subjected. Its size and our proximity enable us to perceive all the phases through which it passes; and we may apply to the larger estates of life the same laws by which it is governed, and estimate proportionately the progress of their development.

I turned to my Bible for the descriptive particulars of this scene, given in the "Song of Degrees" (Ps. cxxviii.3), "Thy wife shall be as a fruitful vine, thy children as olive branches round about thy table"; and while I read, the picture changed. Suddenly, a door was opened behind the group, and a little one passed out, to return no more. The father followed her. The mother lost her smile and all her beauty. The remaining children rose up and went their ways—some to their work, some to their play. The last glimpse I had of the party showed the mother pursuing them from place to place, and looking but the ghost of her former self.

Another, and another, and another family group followed each other in quick succession. And so millions seemed to pass through the space we call time. While each party lasted intact and complete, the perfect outline of the house that God built was shown in their form. But when dissolution began, it faded out, and they, like clouds—even as a vapour—vanished away.

I observed that the severance of the individuals that composed these houses was done in various ways, no two cases being alike in the mode of separation. Most of them went away with a drag, and a wrench, and a groan. Agony was visible in some, despair in others; many were suddenly cut off without a sign, and there were some that seemed indifferent, or were, perhaps, unconscious. Calm fortitude marked the last hours of a number, and many died quietly, having "no bands in their death." The moments when "the righteous entered into peace" were lit up with flashes of heavenly joy; and there were farewells that made music when the children of God went home.

"Sweeping through the gates" were the only words in which I can describe their "passing away;" and the chorus that echoed in the place they left was, "For ever with the Lord."

The picture itself was at length washed out, and I felt unable to bear any more imagery.

"Houses built for destruction!" I exclaimed.

"Not so," said my Bible. "God willeth not that *any* should perish. When He builds a house, He founds it on a rock. And the rain descends, and the floods come, the winds blow, and beat upon that house, and it falls not, for it is founded on a rock. But these are they who built on sand; when the rain descends, and the floods come, and the winds blow, and beat on that house, it falls, and great is the fall thereof."

GENEALOGIES.

Without any more pictures, I opened the Book by which I was guided. In the chapters that give the history of our Lord's descent, there are remarkable notices of the formation of family groups. From our common ancestor, Noah, down to the Son of Mary, the line of progenitors is broken, here and there, by the insertion of strangers' names. It is sweet to know that thus the House that God builds embraces every kindred of the earth.

Rahab, the Canaanite, was made a "mother in Israel," and the proudest house of the tribes was not given greater honour than that of the believing harlot.

With new-found interest I read the stories of the houses of David and Saul, and the claims of the faithful members of the fallen family of brave, loving Jonathan. I recalled the rewards given to the Hebrew midwives, who "feared the Lord:" and saw the force of the words of Joshua concerning his house; and the glory of the commendation that Abraham gained, when God said, "I know him, that he will command his children and his household after him and they shall keep the way of the Lord." It was impressed on me that Christians now do not use with earnestness, the power that the possession of a house gives. The value of this blessed privilege is strongly testified by its removal. The cutting off of every soul from a house is the execution of terrific carnage. A generation violently destroyed, leaving its mark of desolation on the land: and the blighted, unfinished house, remaining a monument of the wrath of God, is the picture this presents. Shame and contempt was poured on fallen houses in the old dispensation.

But "it shall not be so among you," is the new commandment. The Lord Jesus Christ teaches us something about this, when He gathered up the fragments, even of

the house that the foolish woman plucked down. Luke viii. 1 : Prov. ix. 1. Those that work with Him must often do a kinsman's part, and reconstruct the house that God built, for His dear sake. And so we get views of the Holy family, as the Saviour forms it, in newness of life. To one whose very name was bitterness, it is said :—"Blessed be the Lord, who hath not left thee this day without a Redeemer!" Hannah prayed in her joy : "My heart rejoices in the Lord." David exclaims, "Who am I, and what is my people?" Elizabeth cries out, "Whence is this to me?" While Mary sings the highest note : "My soul *doth* magnify the Lord, and my spirit hath rejoiced in God my Saviour."

(To be concluded in our next.)

Selections.

FAITH—ITS EXERCISE.

A BIBLE LECTURE BY MR. HENRY VARLEY.

I AM to speak to you this afternoon on the important subject of "Faith."

I remarked yesterday that there are several terms used in Scripture which are very much of the same genius, only differing in the aspects of truth presented. The words, for instance, "faith," "trust," "confidence," or "belief," may be taken as synonymous terms ; but frequently used to express a variety in the aspect of the faith exercised.

Sometimes the word means trust in the work and word of God, and again it bespeaks the confidence of the soul in its resting-place, as in the ninety-first Psalm, at the fourth verse, where we are spoken of as trusting under the shadow of His wings. At other times it bespeaks the absence of all care, when we are under His shadow—implying, not so much fleeing to the refuge, as calm trust in the refuge. Other aspects will be found as we proceed.

And now, in opening, let me remark that unbelief is at the basis of all sin ; while faith is the foundation of all holiness.

The reason men sin is because they disbelieve God; and I defy any Christian here to go and commit sin until he lets go faith in the living God. But when that brother's faith lacks exercise I am not surprised at anything that happens.

We see this

IN THE LIFE OF ELIJAH.

When he is exercising faith he faces eight hundred and fifty prophets of Baal, and brings the whole people to cry out, "The Lord He is God." "One man shall chase a thousand, and two shall put ten thousand to flight." That was the attitude and power of the prophet when in the exercise of faith. But observe, as soon as he had gained the mighty conflict by the power of God, in whom he trusted, he listened to the threat of Jezebel, and, allowing his mind to dwell upon that threat, he soon came to believe that the power of the wicked Jezebel was greater than the defensive power of Jehovah. Then he who had faced a nation trembled. Faith was gone, and the absence of faith led him into the wilderness, nearly 100 miles from the triumph of Carmel, where, after three days, we find him under a juniper tree, saying, "It is enough ; now, O Lord, take away my life, for I am not better than my fathers."

Mark me, that is the same man ; and yet I defy you to recognize the man of the eighteenth chapter of the first book of Kings in the man of the nineteenth chapter. Yet the transactions took place in the same body—mind that. But mark what I say to you : in the eighteenth chapter he was acting under the power of God, in the nineteenth under the fear of man. He had listened to the voice of Jezebel's threat, and trembles. Oh, Elijah, what are you doing? He has quitted his vantage-ground, and is asking God to take away his life. His faith is gone. If we are to be strong men we must keep hold of the faith. May God help me to tell you this truth to-day.

First of all, I will try to define what faith is. And I will say at once that I do not understand the definitions that have come down to us from days past. I speak not thoughtlessly when I say that these are the outcomings of the war that raged between Calvinism and Arminianism. Intellectual faith !—there is no such thing. Dead faith !—there is no such thing. Saving faith !—never use that word ; God never uses it.

IT MUST BE EITHER FAITH IN THE LIVING GOD, OR UNBELIEF.

Faith cannot be separated, and we must either believe Him or not believe Him. Faith in God, remember, is precisely the same thing as faith, confidence, belief, or trust in one another—precisely the *same* thing. Remember the object, and an immense point will be gained when you study the Book of God on this matter. Take an unconverted man, for example. Thousands will say, as they do say, they are not believers because the Spirit of God has not wrought faith in their heart. Thousands say this, but though there be hundreds of thousands, I will say, that they are going with a lie in their right hand to meet their Judge.

God commands every man to believe the Gospel, and they are bound to believe it. Notice again—every man who does not believe the Gospel is put into hell by God, because he does not believe. These are solemn things to say, but they are the teachings of God's Word. In John iii. 18, we are told by the Spirit, "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." That is plain enough, surely.

Never shall I forget an intelligent lady, who came to me in London, and said : "Mr. Varley, can I have a little conversation with you?" I replied, "Very gladly, Madam ; will you just enter the vestry?" She sat down with the open Bible in her hands. She hesitated to commence, but I saw the tears in her eyes, and so I said, "Are you anxious?" "I am very anxious?" "How long have you been so?" "For more than twelve years." "Do you mean to say you have not found Christ?" "No, I have not ; I would give anything to find Him."

"Madam, will you allow me to be plain with you. I see you have the Word of God in your hand ; have you ever read, 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners?' Did you ever read that?" "Yes, hundreds of times." "Allow me, then, to be faithful with you ; did Jesus come into the world?" "Yes." "Did He die?" "Yes." "Did He die for sinners?" "Yes." "Is He ever coming to die for sinners again?" She looked startled at the question, and did not reply. I repeated it, "Is He ever coming to die for sinners again?" "No, certainly not." "Well, then, He has died once, and it is for sinners, and you are a sinner, you believe that? Will you not, then, believe that you are saved.'" "Oh, no, I could not say that." "Well, here is a strange thing ; for twelve years you have been anxious to be saved ; you believe God's Word that Jesus came into the world to save sinners ; you believe He did come, that He did die, that it was for sinners, that if you are ever to be saved it must be by the death of Christ. Be assured that so far as Christ is concerned you are saved already. I entreat you to believe the blessed God. But I am glad that I put this question to you, for like the physician with his patient, it has enabled me to find out the disease. Your trouble, you see, is this—for twelve years you have been

CALLING GOD A LIAR.

She started back from me, and looked quite indignant. "Allow me," I said again, "to be faithful with you. That is just what you have been doing for twelve years, calling God a liar. Bear with me further when I ask you, would you use blasphemous language?" She looked amazed, and said, "Indeed, sir, I would not." She burst into tears, and said, "No, indeed, Sir." "Well, while you shrink from such things with horror, yet you have not shrunk from the horrid sin of unbelief, and you are committing it again and again, till it has become the master-vice of your life, and is ruining you. And what is the worst feature of your case, you seem to have no conscience of this sin. If I speak to a drunkard, he shows that he knows his sin by hanging his head, or getting across the street—he knows it, and there is hope for him ; while you do not seem to know your sin. Let me, Madam, impress it upon you, that for twelve years you have been calling God a liar ; and now you will think me abrupt, but I decline to have any more conversation with you."

You say, was that kind? I think there are times when it is a good thing to take God's Word and use it as a hammer to break hard hearts, and on this occasion it was the most effectual means, for at midnight that same night, that lady *gave* up her horrid sin of unbelief, and was rejoicing in Christ.

But you say, is there nothing to be said about the inability of the unrenewed man, and the power of the Spirit of God? Yes, everything to be said of it. I never expect to see faith apart from the power of the Spirit. As well might I expect to reach the house where I am to take tea to-night, without the power of God. And if I say, I can lift up my hand without the help of God, I am blaspheming. Yet, if I let it hang down, and say that I cannot lift it without his power, I am also blaspheming—I must *lift* it. So, my friends, it is with you—you must do it, and He will enable you. You must obey the command, and believe, and He will give the power.

But, you say, you have

"TRIED TO BELIEVE,"

and have failed. You never did any such thing. What would you say if my friend here were to tell me some part of his history, or something that had occurred to him, and I were to say, "Dear friend, I am trying to believe you." Would that be believing him? No. I could not insult him more than by such reply. Knowing my friend to speak the truth, I would believe what he had stated. You never *try* to believe anybody ; you either believe them or disbelieve them. So it is with God's truth. The Lord's record is worthy of being believed, and I pray you do not keep on calling God a liar, by refusing to believe His testimony (John iii. 18).

Another thing here which a great many Christians make a mistake about—

THEY "TRY TO LOVE."

Love is not a forced thing. We never speak of trying to love anybody.

I was speaking of this in the United States last spring, and I remarked that I never had a single word from my wife to signify that she was *trying* to love. I should not thank her for that. Some of you smile, but it is needed : some want to learn the very A, B, C of divine truth.

"We love Him because He first loved us." Love to God is a *return-tide*.

As it is with love, so it is with belief ; if you want to believe, you may. As to the Spirit of God, you cannot believe without Him—but He is doing His work. He is in this hall this afternoon, and not one single soul can say that he has not already received the power of the Spirit of God—either in the conviction of sin, or in the exercise of faith. Although you should reject Christ and perish an unbeliever, yet the Spirit of God has effected His mission towards you ; and if you accept the offer, His mission is equally effected. You reject it to your own condemnation ; while others accept it, and so make that blessed Spirit the minister of their salvation. Now, mark, there is not a creature here upon whom the Spirit of God has not operated at one time or another. Not a child who has reached the years of responsibility without having been operated upon, through the teaching of parents, Sunday schools, Bible classes, or the ministry of the Word, by the Spirit of God, who is to "convince the world of sin, and of righteousness, and of judgment ; of sin because they believe not on Me." That man who is an unbeliever, has been wrought upon by the Spirit ; he is as convinced of sin as I am. Another thing. God says,

"WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE HIM."

If there is anything easy, it surely is to believe in God. I say this all the more forcibly, because many Christians think it is a difficult thing to believe God. It is easy ! and remember that "without faith it is impossible to please Him." Why do I say, it is easy to believe? Just because you all know what faith is in others, and you find it easy of exercise. Every-one of you are exercising faith to-day. You would not have come to hear me, if you had not had faith that the promise made in the announcement of the meeting would be fulfilled. You found it easy to believe that. The husband is exercising faith all day long in his wife, and the wife in her husband. The merchant exercises faith in his business, else he would not invest his money therein. The young man and the workman exercise faith in the men that they work for, that they will receive the money promised for what they have done.

You never take a railway journey and pay money for a piece of paper not worth the sixteenth part of a penny, without exercising faith. You take your seat in the carriage in the faith that you will be taken to the town you wish to reach—the very road to which you do not know ; yet you exercise faith in the promise of the railway company to convey you to your destination ; you have faith in the company, the engine-driver, the guard, and all concerned. Thus, you are all

DOING A THOUSAND THINGS, DAY BY DAY, IN THE EXERCISE OF FAITH.

Oh, my brethren, what nonsense to talk about the difficulty of believing! Look at our families. Surely the blessed God should be trusted and believed also. I beseech you to hear this word, "Without faith it is impossible to please God ; for he that cometh to God must believe that He is the rewarder of those that diligently seek Him." Heb. xi. 6. Believing Him, *we are saved, we see His glory*, and, surely, in these days of unbelief, those of us who believe Him shall have a royal time of it. Oh, my friends, if we believe God, He will festoon our lives with blessing. Do not call unbelief an infirmity, place it among the hateful sins of the flesh, that you must not commit ; nor forget that the best antidote against its power is the continued exercise of faith.

A short time since my eldest son rejoiced my heart

by saying, "My father, I feel it is of God that I should give myself to the ministry of the Word." Now when he had said that, what would you think of me if I replied, "I am very sorry, but suppose it is my infirmity, I cannot help it, but I do not believe what you say." How would he have felt? I could not have said that; but just suppose it, in order to see what it means to say that we cannot believe God.

You see, in such a case, how all happiness would be at an end. And suppose a mother said to her daughter when the young lady told her something of importance—"I cannot believe you; I am sorry my child, but really, it is my *infirmity*." What a miserable thing it would be! Thus in our families we continually exercise faith; and I tell you that were we to deal with our fellow-men as we deal with God, human society would be an impossibility, and in a week from now, homes would be broken up, families estranged, husbands and wives separated, and society would relapse into hopeless anarchy.

Just think of it. I am staying in the house of one of your townsmen just now, and to-morrow, when I come down to breakfast, I say, "I am really very sorry; I don't want to reflect on your servants, but I am not sure but the cook may have put some poison in the coffee. I am very sorry to doubt thus; but as for that roast lamb, I cannot touch it—the butcher may have poisoned it." What would you think of me if I acted thus?" You would think me mad. I tell you, I pray God you may get common sense about His truth. It is wanted, I am sure. And now remember further, that the Lord Jesus Christ is "the author and finisher of our faith;" having begun it, He will complete it.

I want to remember particularly, as I come now to deal especially with Christians, that it has been in the exercise of faith that all of you *know* that salvation has been received—simply by faith. No angel, ever came down to tell you that your sins were taken away. No angel ever will come down—we have it from the Word of the living God. If Gabriel himself were to come down this afternoon to Plymouth and say to me—"Henry Varley, I have come to tell you that your sins are put away through the death of Christ;" I should say, "Reverently Sire, I am grieved that you should have left your heavenly employ on such an errand. I want no angelic corroboration. I have the promise; the Word is enough. I know it already." God's Word is to me more than that of an angel, and he has said, "Jesus Christ came into the world to save sinners." He has come He has died, and I have my sins put away.

Oh, beloved friends, hear God speaking of Abraham. "He believed God, and it was counted unto him for righteousness." What did he believe? I pray you observe that his faith is essentially the same as that which we are called upon to exercise. Faith is ever the same essentially. While I do not separate operations of his faith, yet I direct your attention to the fact that what he believed was the promise that Isaac should be given, that he should have a son—while he also saw that the promise was to be fulfilled in the promised Messiah. Thus he believed God for present blessing as well as for future blessing, and thus became "The friend of God."

ABRAHAM'S UNSHAKEN FAITH.

In connection with this we read, that "he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God." Remember, there was enough to make his faith stagger. He was an hundred years old, yet he considered not his own body now dead, nor the deadness of Sarah's womb. These things might have caused him to stagger, but they moved him not. He had God's word, and that was enough. He staggered not. There is true faith in operation. How simple! Faith's object—His promise: yea, Himself.

To-day I ask you to believe in that same simple way—to accept God's Word as sufficient; and if I am addressing anyone who says, I would give all I possess to know that I am "born again," let such an one listen to me. God says, "He that believeth that Jesus is the Christ, is born of God." Is not that enough? You believe that Jesus is the Christ, therefore you have the Word of God that you are born again. What single blessing is not wrapt up in the exercise of faith?

(To be concluded.)

THE OXFORD HOLINESS MEETING.

THERE is a very general conviction that the Church needs a higher degree of consecration, of sanctification, than that to which it has hitherto attained. A devoted and holy life is the end to be aimed at, and, so far as possible, realized. If the churches are to come into closer fellowship, and unite more fully in the great work they have to do; if the work of the Lord is to be revived through the length and breadth of the land; if the revival movement, already begun in many places, is to have free course, and many sinners to be converted, there is need, first of all, a more entire consecration, a higher standard of holy living, a more full experience of the riches and fulness, of the power and grace, of Christ, than the Church now has. The work must begin in the house of the Lord. In many minds, not only in this land, but abroad, this feeling is deepening, and gathering strength, and striving for expression.

The most distinct public expression given to this profound conviction, is perhaps to be found in the labors of Mr. Pearsall Smith, and those associated with him, begun in this country, and carried out even more definitively and successfully in England, and at several points on the continent of Europe. Quite a full account of the famous Oxford "Union Meeting for the Promotion of Scriptural Holiness," has been recently published, which deserves attentive study, both as to the principles and methods employed. Of his kindred meetings in Berlin and various other places on the Continent, full accounts and criticisms have been published in the German Evangelical periodicals. The Brighton meeting of this year has also been fully reported. And the movement has stirred so many hearts with new and higher aims, and is so certain to go on with increasing fervour and success, that it demands earnest heed. Even if it does not claim or ensure entire sanctification (in the usual understanding of the phrase), yet if it lifts Christians above the routine of an unprofitable and monotonous experience, elevates their apprehension of divine truth, raises them above the doubts and fears which paralyze Christian zeal, and gives them a more vital sense of union with Christ, and of the fulness of grace that is to be found in him—it may teach us all some useful lessons, and lead to increased joy in God our Saviour.

What is, then, the secret of the influence which has taken such strong hold of so many persons, in all communions, and raised them, as they claim, to a higher plane of spiritual life? Of the simplicity, the earnestnes, the quiet enthusiasm of Mr. Pearsall Smith, and of his wife also, and of those who are most forward in this movement, no one can well entertain any resonable doubt. They speak truthfully out of their own experience of what they call a "higher Christian life," of "the rest of the faith," of "entire submission and consecration by faith," of finding in Christ, and sometimes by a single conscious act, sanctification as well as justification, so that they are no longer "sanctified by works," but "by faith." They say that they lay hold of *all* God's promises fully and freely, take him at his word, *believe* what he says about sanctification, as well as about pardon, and thus attain the serenity of a cloudless Christian walk, unbroken peace, in the midst of the crosses, trials and temptations of life. And they also claim — not "blameless"—yet, not "absolute divine perfection, but a state in which they are, without known or conscious sin, "blameless"—yet, not in and of themselves, but in and through Christ alone dwelling in them and they in him. In their "flesh," they say, there is still no good thing; if Christ's spirit and grace and life should be withdrawn from them, sin would rise up and still have dominion over them. But, as a matter of fact, they tell us, Christ abides in them, and they in him, so that they think not of themselves and their sins, but rejoice in him and his complete salvation every day and hour. Even if the motives of sin should arise within them, the perpetual blood of cleansing is also within, and washes all the guilt at once away. This, so far as we understand it, is about the substance of the theory, or rather of the experience, of this class of believers.

Mr. Smith (page 150 of the Oxford Meeting) says: "We do not need to remind you that our teaching is the exact antithesis of perfection in this flesh. Nay, we may say not only that in the flesh dwelleth no good thing, but that there never will be any good thing in it, or coming out of it. It was judged and condemned in the cross of Christ. As the articles of the Church of England so truly say, 'This infection of nature doth remain, yea, in them that are regenerate.' We should tremble to lead any one beyond saying daily 'Forgive us our debts'; for, even where we are not immediately conscious of displeasing God, there is so much in the debilitated condition of our moral nature, and in our lives, at an immense moral distance from the perfect holiness of God. Trespass against the known will of God is one, but not the only, definition of sin. What we know, or can see, is not any true standard of holiness. Christ is our only standard."

Pastor Theo. Monod, at another meeting, said: "The question in many minds is, 'To what extent am I to be kept from sinning? *When* am I to expect to be kept?' The only answer we can give is, 'You are to expect to be kept from sinning *now*.' God does not give a reserve stock of grace which you can look at and say 'that is mine.' He just gives you, minute by minute, and moment by moment, what is needed." Elsewhere (p. 332) it is said of the entire trust to which we are summoned, "that while *this is* what Scripture calls a 'perfect heart' [?]—an entire loyalty—it is human imperfection all through, and at an infinite distance from our only standard—Christ. It is *the antithesis* of 'perfectionism.'"

We are not now concerned with the logical consistency or doctrinal exactness of these views. Mr. Smith is rather shy of doctrinal statements. We cite these passages here to show what is claimed, and what is not claimed.

It is apparent that there is something in it quite contrasted with what has commonly been known as "perfectionism." It is not a merely subjective experience—a highly-wrought emotional state; though doubtless deep feeling is involved. It is not even the Armenian perfectionism of the conformity to a lower standard of the law; for the law is not taken as the measure or standard at all. Nor has it any of the phraseology of that perfectionism which once disturbed our churches, when the stress was laid on the human will, or choice of the highest good, and all that is moral was said to be confined to such volitions. Such a way of stating the matter is ignored or discarded, though something akin to it may now and then be hinted at or implied.

But the stress is on another point, and that is union with Christ; faith in Christ; the fulness there is in Christ; that in and through him, by faith, we find our sanctification, as well as our justification. This is the salient and distinguishing feature of this doctrine, or rather of this experience.

We find indeed inconsistencies of statement, and often a lack of logical precision. It is difficult, as we may hereafter show, to reconcile some of the positions taken. Much more seems at times to be claimed than would be inferred from the above extracts. The language of the exhortation is often very different from the language of the defence. Figurative scriptural expressions are unduly urged, and many of the interpretations are arbitrary and fanciful. Such parts of the Bible are usually expounded as lend themselves most easily to figurative explanations. The meaning of sanctification is not carefully considered or defined, nor is its full scope recognized with sufficient explicitness.

But with all these deficiencies, it is also true, we think, that in respect to the main principle and source of sanctification, and to a true view of its nature, these writers and teachers have laid hold of some parts of the truth too long and too much neglected, and brought them into a deserved prominence. They bring the fact and doctrine of sanctification into connection with the person and work of Christ, so constantly, so impressively, and so vitally, that this constitutes the heart of their theory (as of their experience), and gives to it its power. The value of Christ's living presence in the soul by his Spirit, has undoubtedly been too much forgotten. Sanctification has been viewed as if it was a merely subjective work and striving, and the whole work has had too much of the character and aspect of a legal striving; and this has kept many souls in bondage, and enfeebled their efforts. But faith has undoubtedly a high work to perform in sanctification, as well as in justification, though we think its office is sometimes misunderstood by Mr. Smith, as if it had in all respects the same relation to the former as to the latter. But this point we must reserve for future consideration. Only now adding that there is a depth of truth which none can fully exhaust, in the position that, of God, Christ is "made unto us wisdom, righteousness, sanctification, and redemption."

ROMAN AGGRESSION.

BY REV. J. J. SMITH, D.D.

IF there be one thing which, more than all others, demands our most serious and constant attention, and which in point of importance, magnitude, and far-reaching consequences, over-tops every other question, it is the unceasing aggressive policy of Rome toward all that we as Protestants must necessarily cherish as essential to our very existence. And this aggression is all the more alarming because of the almost universal and manifest apathy of Protestants, both in England and in the United States, upon this subject. And what makes the matter more appalling is the fact that all this cold indifference is indulged amid the most open, strange, and startling assumptions and measures of the

Government of Maharashtra
on 28 February, 2020

Romish hierarchy to overthrow our free institutions.

Protestants, especially in this country, seem most strangely to cling to the false and pernicious idea that Rome is no longer to be regarded in the light of her former history of intolerance and cruel despotism. They profess to believe that the long period of her violent persecution of Protestants has passed away for ever: not because it is now impolitic or impossible under the present circumstances for her to burn and destroy as formerly, but because her bloodthirsty spirit has died out, and her character has become essentially changed under the benign influences of the greater light and progressive tendencies of the nineteenth century. But could anything be more astonishingly absurd than such a theory! Especially must this be manifest when it is remembered that this opinion of Rome having changed in her character, is indulged right in the very face of her emphatic and solemn protestations and reiterations that she has not changed, and furthermore that it is utterly impossible for her to change. In fact this ridiculous plea on the part of Protestants that Rome has changed is most indignantly spurned by them as a foul Protestant slander.

Now from all this it is most clearly manifest that all her appointed instruments of cruel torture and death—the prison, the sword, the scaffold, the rack, and fire—by which hundreds of thousands of Protestants were thus cruelly destroyed, were the appliances and processes of an infallibility that could not err. She has not only never repented of, nor even apologized for, the slaughter of 341,021 men and women in Spain alone by the infernal Inquisition appointed by Pope Innocent III. and matured by his immediate successors, but she has now boldly proclaimed to the world, by the dogma of papal infallibility, that in all this most inhuman, cruel, and horrid work of untold torture, and agony, and death, which these poor victims endured at her hands, she did perfectly right; and consequently, if she had the same power now that she had then, and the same provocation, she would do it again. This is the legitimate conclusion to be drawn from her boasted infallibility.

Now, however (thanks to a kind Providence), she has not the power, and consequently, as a matter of course, she wisely abstains from attempting to prosecute any such cruel and wicked measures. She very well knows that her success in this country especially depends upon her concealing her real character and her ambitious designs. This is most assuredly the grand secret of her apparent gentleness and amiability. The inviting heap of meal is but the merest covering that conceals the voracious, hungry cat, that is slyly watching for an opportunity to spring upon her unsuspecting prey.

That Rome is most adroitly laying her plans and pursuing a policy that promises to her success in seeking to ultimately gain control especially of England and the United States, is too apparent to be seriously denied by any intelligent observer of her past history. Her fixed purpose to break down our public-school system, the bulwark of our free institutions, by her jesuitical devices and manipulations, becomes more and more distinctly marked with each passing year.

Cardinal Manning, in a recent speech delivered at Liverpool, as published in the *Times*, said, among other things: "Protestant education is the most powerful lever against the spread of Romanism, and it must be checked. Control must be obtained of the public schools, so that the children shall hear nothing of Protestant heresies. The war must be waged at once. Every effort, without scruple, must be used to stop the progress of Protestant teaching, and of secular teaching guided by Protestants. This is the first political duty of Catholics, before which all others sink into insignificance! So it has been decreed by the Pope, and so it must be, for the Pope is infallible—incapable either of uttering falsehood or of misleading the faithful who are committed to his charge."

By such reasoning as this Cardinal Manning urges the Roman Catholics of England to engage at once in a crusade against the entire public-school system as opposed to their (the Roman Catholics') progress. This avowed hostility comes not only from one of the highest dignitaries of the Church, but from that one who, of all outside the Vatican, is perhaps the most trusted by the Roman Pontiff. This announced policy is undoubtedly the policy of the Pope, and is to be enforced everywhere to the extent of their power. Although no high dignitary as yet in this country has come out so openly and pointedly as Cardinal Manning has done, yet it is very evident that this very same policy has been adopted here as there.

The Washington correspondent of the *Evening Post* recently gave a statement that Cardinal McCloskey took to Rome, for the inspection of the Pope, a plan to break down the public-school system in the United States. The main features of the scheme are said to consist of "the establishment of a College of Jesuits in Washington, with branch colleges in other cities, for the purpose of directing a war upon the school system, and to influence men in public life." This is, to say the least of it, highly probable, as it is in perfect harmony with the views expressed in leading Roman Catholic journals; besides, it is affirmed that several public men have been informed of the project, and are satisfied that there is something in it. Besides all this, one has only to look around him in order to see the multiplying evidence of Rome's prosperity in the United States. Her seminaries, convents, nunneries, hospitals, sectarian schools, colleges, churches, and ecclesiastical establishments, are springing up with a surprising rapidity all over our land. Her indefatigable Sisters of Mercy, an order established for the purpose of propagating her faith, are constantly pushing themselves into the presence of the sick, and most adroitly insinuating themselves into the good graces of the afflicted, for proselytizing purposes.

Here her unscrupulous, intriguing emissaries, the Jesuits—an order that has been expelled from almost every kingdom of Europe—have their own way without hindrance or molestation, to arrange, counsel, plan, and plot for the destruction of our liberties to their hearts' content. In addition to all this, and which very much increases our danger, is the fact that there is a large number of ungodly, unprincipled, reckless, and corrupt politicians, who are ever ready to form political alliances with Rome, or anything else, for party triumph. Many of these demagogues would not for a moment scruple to barter away their country for political power. Nay, some of them, we believe to be base enough to sell, like Judas Iscariot, the Lord Jesus Christ, if the sale would only secure the success of their party and hoist them into office. Because of these things, is it not time to awake to a sense of the danger that threatens us?

TELEGRAPHIC NEWS.

London, January 13th: The Queen has announced her intention of visiting Coburg on the 10th April. Her Majesty will afterwards proceed to Baden.

Paris, 13th: L'Union Universelle publishes a proclamation of Marshal MacMahon with reference to the present ministerial crisis. The proclamation states that the country requires repose. It exhorts an honest trial of the present institutions, any revision of which until 1880 the Marshal alone is entitled to propose. The only counter-signature to the proclamation is that of the Vice-President, M. Buffet; meanwhile the ministerial crisis continues.—The ministerial crisis has ceased. MM. Dufaure and Leon Say retain office, and the entire Cabinet remains unchanged.

Lisbon, 13th: Earl Lytton left for London this forenoon.

London, 15th: A Cabinet council will be held on the 18th instant to consider the scheme, proposed by Count Andrassy, of reforms to be carried out in the Turkish empire. The *Times* urges complete adhesion to Count Andrassy's scheme, to which both France and Italy have already agreed to give their support.—Experiments have been ordered to be made at Woolwich to discover the best mechanical means of puddling Indian iron ore and casting it into pigs in furnaces supplied entirely with Indian coal.—There is a rumour afloat in the city to-day that English capitalists are negociating the purchase of the Egyptian railways.

Paris, 15th: Although the French Cabinet remains unchanged, it is understood that the ministers still maintain their individual opinions.

Constantinople, 15th: General Ignatieff and Count Zichy have at length succeeded in overcoming the disinclination of the Sublime Porte to consider their representations concerning the proposed judicial reforms.

London, 17th: An understanding has been arrived at with reference to the Austrian scheme of the Turkish reforms. The Great Powers will singly make verbal friendly representations to the Porte.

PASSENGERS SAILED.

Per P. and O. Co.'s Str. *Khedive:*

FOR SOUTHAMPTON.—Mrs D'Ettinger and infant, Mr and Mrs E W Greene and three children, Miss Holloway, Mr Royds, Mr and Mrs A E Macdonald and child Mr C M Chappell, LieutCol Burd, Mr R Hutcheson, Lieut Freeman, Capt Hoskier, Mr Menzies Hill, Miss Gulliver, Mr W C Horsley, and Dr T H S Compigne.

FOR BRINDISI.—Mr and Mrs Chas Matthews, Mr and Mrs Dawson, Mr R Brooks, Capt M Ball, and Mr Brooksby.

FOR VENICE.—Mr Nurse, Mrs G Arbuthnot, and Mr E W Kelly.

FOR SUEZ.—Mr Jas Ashbury.

FOR ADEN.—Surgeon A H C Dane.

PASSENGERS ARRIVED.

Per S. S. *Trinacria*, 15th January:

—Captain and Mrs Sanderson, Miss Barnett, Mr Dunn, Rev Mr and Mrs J F Gavin, Miss Gavin, and three children, Colonel and Mrs Stewart and two children, Miss Jessopp, and European nurse.

Per P. and O. Str. *Peshawur:*

FROM SOUTHAMPTON.—Hon A and Mrs Campbell and child, three daughters (for Sydney), Mrs and Miss Lord, Mr R W Green, Rev J Small, Mr Deeley, Mr G Smart, Mr T Hyde, and Dr Rivers.

FROM MALTA.—Miss Ward.

FROM VENICE.—Major and Mrs Smith, Mr Sheppelman, Dr Bellew, and Mr Heine.

FROM BRINDISI.—Mr Bythell, Mr M H Starlin, Lieut Col Beddek, Mrs Tyndall, Mrs J L Browne, Mrs J Beatson, Lieut A Awdry, Mr H Hynes, Mr Verespuy, Mr Punnett, Miss Reid, Mr Blaikie, Mr Crockett, Mr E S Roberts, and Mr Morell.

FROM SUEZ.—Rev Dr and Miss Field, and Mr Wheeler.

FROM ADEN.—Mrs Seton and infant, Lieut-Col Clarke, Eduljee Jamsetjee, and Cowasjee Rustomjee.

Per Str. *Batavia:*

FROM GENOA.—Mr D R Cunningham, Mr Carlo Crocco, Mr Burr, Mr and Mrs Douglas, Captain Harrison, Mr and Mrs W B Bromley, Dr Sanderson, Captain Becket, and Mr Holmes.

FROM LEGHORN.—Mr Harriet Howard.

FROM SUEZ.—Mr Karahet and one friend.

FROM ADEN.—Mr Shah Boodin and Mr Randall.

Domestic Occurrences.

DEATHS.

WILKINSON—January 5th, at Egatpoora, after a severe attack of dysentery, Frank, second son of John Wilkinson, Engine Driver, G. I. P. Railway, aged 14 years and 8 months, deeply regretted.

HEWETT—January 10th, at Mhow, Mr. Peter Haughton St. Amour Hewett, aged 27 years.

GRAHAM—January 16th, at Malabar Hill, Bombay, Gertrude, the beloved child of Surgeon-Major Henry W. Graham, aged 3 years and 3 days.

JACOB—December 20th, at Hampstead, London, Charles, the youngest son of the late Capt. W. S. Jacob.

"BOMBAY GUARDIAN."

Subscriptions received from January 1st to 15th, 1876.

M. Hill, Aug. 31, 1876, Rs. 4-13; G. Manson, Nov. 4, 1876, Rs. 8; Mrs. Russell, Dec. 1, 1876, Rs. 9-10; Mrs. Rigby, Dec. 1, 1876, Rs. 8; J. N. C. Beyts, Sept. 17, Rs. 8; G. Kittredge, Feb. 10, 1876, Rs. 8; Miss Hatchell, Dec. 31, 1876, Rs. 20; J. Fido, May 14, 1876, Rs. 4; Serjt. North, Jan. 1, 1876, Rs. 2; W. Pincott, Dec. 31, 1875, Rs. 2; G. Philips, April 3, 1876, Rs. 9-4; Rev. G. R. Navalkar, Sept. 2, 1876, Rs. 8; P. Goulden, Feb. 13, 1876, Rs. 3-10; H. E. Perkins, C. S., Dec. 26, 1876, Rs. 9-10; G. C. Gilder, 1876, Rs. 8; Rev. F. G. Macartney, March 31, 1876, Rs. 2-6-6; W. Simpson, 1876, Rs. 8; Mrs. Macdonald, July 3, 1876, Rs. 8; T. B. Scriven, June 8, 1876, Rs. 5; Rev. E. M. Wherry, Jan. 1, 1876, Rs. 11-10; Lt.-Col. H. L. Grove, Rs. 10.

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